N
*563 saw tremendous uprisings. But the Chinese shared in this violence.
795 When they defeated the Moslems, it was their custom to massacre
186 even women and children. (see section on Attitudes and Reactions)

b. Turks

The Chinese Moslems are on good terms with the Turks, and are reported to have feelings of kinship with them. Generally, this has been true even though the uprising of the 1930's ended in skirmishes between Chinese Moslems and the Turks.

N
*563 B. History of Islam in Kansu
795 There are no exact data on the introduction of Islam into
174 Northwest China, but it is believed that the major conversion to
799 the religion of Islam took place during or after the Yüan dynasty (1260-1306). It is unlikely that the first conversion appeared as early as the end of the Tang dynasty (618-906). Richard Wilhelm states, and it is true, that the first Moslem missionaries came to China at the end of the seventh century (Richard Wilhelm, Geschichte der chinesischen Kulture, München, 1928, 238 ff). Islam came to China by two routes, through Turkestan and then from Canton.

N
*563 The first Moslem revolt took place in Kansu as early as 1648.
795 Two hundred years later Yaqub Beg (1865-1877) ruled the newly-
*175 established Islamic empire from Kashgar. Russia, England, and Turkey officially recognized him. Yaqub Beg had an army of 50,000 men.

N
[648] The Moslems of Kansu tried to establish another Islamic empire (1861-1874). They conquered the western part of Mongolia, but the T'ung-chih emperor (1861-1875) defeated them completely. Another uprising in 1895 was equally unsuccessful.

N
*[668] When the Communists took over Northwest China in 1949-1950, they granted the Chinese Moslems the rights of religious freedom
N and autonomy. (see section on Constitutional System)

*563 The communities of Chinese Moslems adopted the classical
795 Arabian educational system, i.e., each mosque has so-called
871 medresse (schools) connected with it, where boys are taught to
N read the Koran, etc. This is one reason why illiteracy is so
■[212] seldom found among Chinese Moslems.

VI. The Indo-Europeans of the Northwest

S
563 A. The Tajiks or Iranians or Sarikolis

1. General characteristics

S
[131] In the southwestern part of Sinkiang there lives a small Iran-
[181] ian tribe called Tajiks, Iranians or Sarikolis, who are farmers,
[199] merchants and traders. They have a reputation for being very
[191] intelligent. They speak an Iranian dialect which is very closely related to Persian. The Tajiks very often speak Turkish as a second language, and the merchants even speak Chinese.

/Chinghai Tibetans/

19 that of the nomadic Tibetans (drok-skad "steppe speech"0.

*563 3) All reports agree that the sedentary Tibetans and the nomadic Tibetans have no difficulties in understanding and conversing with each other.

4) According to Prževalski the pronunciation of the Chinghai Tibetans (he calls them Tanguts) is somewhat like Lhasa-Tibetan, i.e. the initial clusters of consonants become either single stops, affricates or sibilants, e.g. dkrigs-pa "dark, dim" becomes tig-pa; bsrabs-pa "selected" becomes tab-pa; glang-chen "elephant" becomes lang-chen; sgyug-mo "mother-in-law" becomes jug-mo; mgo "head" becomes go. Furthermore, the final consonants are either completely omitted or they change the pronunciation of the preceeding vowels, e.g. las "business, enterprise" is pronounced like lai or la; lus "body" is pronounced like lui or lu; chos "religion" is pronounced as choi or cho. The same is true for other final consonants of stems ending in -g and -d.

5) According to Ekvall some nomadic Tibetans have preserved the pronunciation of those clusters of consonants (prefixes) at the beginning of words, although the method of pronunciation seems to be hard to describe. Ekvall says: "One or two of the variations of the nomadic dialect that I have heard have preserved most of the value of the prefixed and super-added consonants. The pronunciation of such combinations as brgy- is a remarkable performance. But the mean of nomad usage has been content to indicate the presence of these prefixed and superadded consonants by half-pronounced consonants, or by variations of breathing, etc., preceding the main initial consonant. Most, if not all, of the final consonants are pronounced at least partially, but the use of tones unobtrusive and the three vowels, i, u, and a have all become centralized until there is very little difference." Ekvall: 1939, 67.

6) The main difference between the two dialects, the sedentary rong-skad and the nomadic drok-skad, seems to be that the first one lost all final consonants with the exception of -n and -ng, while the latter one has preserved all of them with the exception of -s.

7) Besides these two, there are other Tibetan dialects spoken in the Chinghai area, namely Ngolok and Tebu, which are completely unexplored. It is believed that these are an archaic Tibetan, since especially the Ngoloks have kept apart from other Tibetans.

[212] Literacy is not a rare phenomenon. Thousands of Tibetans live in monasteries where they learn the Tibetan written language. Exact figures concerning illiteracy are unknown.

19 The following examples are taken from K. Futterer's, W
576 Filchner's and A. Tafel's travel books which present a few
*563 greeting formulas in Chinghai Tibetan as it is pronounced es-
[127] pecially in the area between Kokonor, Tossun-nor and the

19
576
*563
[127]

Amne-machin mountain range.

Written Tibetan	Chinghai dialect
nang-mo-bde-legs "good morning"	Tafel: nang-mo-de-leg Futterer: nañ-mo-de-le
t'ugs-rje-ch'e "thank you"	Tafel: t'ur-je-ch'e Futterer: t'ug-je-ch'e
k'yod-lam-na-bde-bar skyod-chig "happy continuation of your trip"	Tafel: k'yŏ-lam-na-de-bar-tyŏ-chig

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*563
As far as the pronunciation of skyod goes it varies from tyod, tchod, ktchod, tyŏ, tchŏ, to ktchŏ. Unfortunately there is almost no material available on the phonetics of the Chinghai dialect. The only attempt to deal with this matter has been made by Uray Geza who says, in his Kelet-Tibet-Nyelvjárásainak Osztályozása (Dissertationes sodalium instituti Asiae interioris, Budapestini, 1949), that the Tibetan stems beginning with the clusters py- became sh- and the clusters kr-, dr- and pr- always become ch-, e.g. s-phan "eye" is pronounced like shan, x-dre "devil" is pronounced like che, d-krig-s-pa "dark" is pronounced like chig-pa, s-sprang-po "beggar" is pronounced like chang-po.

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*563
The sedentary Tibetans very often speak Chinese as a second language, but the nomadic Tibetans rarely speak any other language than their native tongue, although some may understand Mongolian, since they nomadize in neighboring areas.

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[191]
The Communist government is promoting literacy by publishing political pamphlets and elementary schoolbooks in written Tibetan. There is no doubt that the younger generation will become literate to a high degree. They also may become bilingual since Chinese is an obligaroty language for all minorities.

IV. Chinese Dialects in the Northwest

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A preliminary linguistic survey has been made only within the territory of Shensi and Kansu in the northwestern part of China. There is fairly good material on the phonological structure of the dialects of the fifty districts in Shensi and two in Kansu. These Chinese dialects belong to the northwestern branch of the Mandarin dialect. They exhibit the phonological features of the Mandarin dialect, such as the complete loss of the final stops -p, -t, -k or -l. Usually they have only four tones; in-p'ing, ang-p'ing, shang, and ch'ü. The words which originally had the ru-sheng tone have been redistributed into the other tones.

The dialects in this area are marked by the following phonological characteristics:

1) Existence of initial ŋ- and ɳ-.
2) Disappearance of the diphthong -ai.

S N 191 tains, like the Kazakhs and Kirghiz, are definitely not bilingual. Among a few of them though, Russian is known.

A few of the sedentary Tibetans of the Chinghai area acquired Chinese as a second language. The Chinese Moslems learn Arabian to a very limited extent; otherwise they speak only Chinese. The official policy in regard to language education among the minorities makes the study of Chinese obligatory as a second language.

S 147 162 Besides the approximately 3 million speakers of Eastern Turkish, there are about 300,000 Kazakhs, about 70,000 Kirghiz and about 5,000 - 7,000 Uzbeks who also speak Turkic dialects. The population figures of the Salars and Sarigh-Uighur are unknown but there are only a few thousand individuals.

Besides those people, we find about 60,000 Mongols who live in Sinkiang and who speak a Western Mongolian language. We refer to this language as Kalmuck.

S 563 Many sources report that Manchus and Tungus live in Sinkiang, but in reality they became extinct 30 years ago. When the Altaist John Ramstedt visited them before the First World S [191] War, only very few older individuals were stillliving. The younger generation already spoke Turkish.

S [177] [190] Some 15,000 Tajiks living at the Sinkiang Russian border have become gradually Turkified. The Tajiks speak an Iranian language closely related to Persian.

S [169] The approximate number of Chinese-speaking people is about 300,000. It is well known that thousands of Russians migrated to Sinkiang since the revolution of 1917. Although it is impossible to get the present Russian census figure, a total number of 25,000 cannot be regarded as too high.

S N 212 The Arabic script is used by the New Uighurs, Kazakhs, Kirghiz, Uzbeks, Tatars, Salars, and Tajiks, while the Sarigh Uighurs of Kansu use the Tibetan script, having abandoned their old Uighur script during the XVIIIth century. According to the newly printed political pamphlets in Kazakh and Uighur, some modifications now occur in regard to diacritical marks; e.g. Kazakh writes for the vowel "o" the Arabic ﻭ while Uighur writes ﯗ the Arabic, or Kazakh uses for the vowel "a" the Arabic letter ا while Uighur writes it the following way ﺋﺎ

The Mongolian script is used by the Ölöts, Torguts, the Alashan-Mongols, the Chahars and Uriangkhai.

The Chinese Moslems use both the Chinese and the Arabic scripts, although the latter usage is more or less confined to religious purposes.

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

S N 563 342 171 2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

S N 563 342 35 [369] [531] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite [212] different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

S N 563 262 184 b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

S N 563 252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

S N 563 291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

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rear-line activity to strengthen the Red Army and provide it with new cadres. Many of the teachers were not even middle-school graduates. What was interesting was the collective use of whatever knowledge they had. These schools were really Communist not only in ideology, but in the utilization of every scrap of technical experience they could mobilize, to 'raise the cultural level.'

"Even in social education the Soviet aims were primarily political. There was no time or occasion to be teaching farmers literature or flower arrangement. The Reds were practical people. To the Lenin Clubs, the Young Communist Leagues, the Partisans, and the village Soviets they sent simple, crudely illustrated Shih-tsu, or 'Know Characters,' texts, and helped mass organizations form self-study groups of their own, with some Communist or literate among them as a leader. When the youths, or sometimes even aged peasants, began droning off the short sentences, they found themselves absorbing ideas along with their ideographs. Thus, entering one of these little 'social education centres' in the mountains, you might hear these people catechizing themselves aloud:

"'What is this?'

"'This is the Red Flag.'

"'What is this?'

"'This is a poor man.'

"'What is the Red Flag?'

"'The Red Flag is the flag of the Red Army.'

"'What is the Red Army?'

"'The Red Army is the army of the poor men!'

"And so on, right up to the point where, if he knew the whole five hundred or six hundred characters before anyone else, the youth could collect the red tassel or pencil or whatever was promised." (Edgar Snow: Red Star Over China, 1938, pp. 254-257.)

Early attempts to promote education by making it compulsory and by replacing the Chinese script with a system of phonetic Latinization had to be abandoned again.

In later years the Anti-Japanese University and the Lu-hsün Art College were their major institutions of higher learning. During the war several colleges were merged into Yenan University, which then was composed of a College of Administration, a College of Natural Sciences and a College of Art and Literature. The courses in the first two colleges took three years and the Art and Literature course, two years. Earlier attempts to duplicate the more formal curricula of Nationalist universities had been given up and education was "brought into harmony with the actual conditions of the people under the New Democracy." In the 1940's, Yenan University was one of the

S N 795 referring to "those who pray openly," contrasted with Khafira (identified as the Old Sect) or "those who pray secretly."

All the sects described above belong to the Sunni order; there are extremely few Shi'is among the Chinese Moslems. These sects have retained continuous hostility, which has manifested itself in violence, at times even resulting in bloodshed.

N 795 563 [197] [427] H. The Salars

The Salars are another group of Moslems, distinct from the Dungans, who live in China. They differ considerably from the Chinese Moslems in appearance, and they speak a form of corrupt Turkish.

N 795 [361] The Salars live in Hsün-hua-t'ing on the right bank of the Huang-ho, and in the surrounding villages. They are also found on the road from Sining to Ho-chou. In religion they are Sunnis of the Hanefite School. They are not very strict in their observance of the different Moslem rites, and are known to be heavy drinkers. Although they do not observe the rites of Islam in a strict manner, they feel very strongly about their belonging to the world Moslem community and are quite fanatic in this respect. They have participated in many of the rebellions against the Han Chinese in the Northwest. Their clergy, who are greatly respected, are leaders of the Salar community.

N [669] [793] [177] [212] Unlike the Chinese Moslems, the Salars have not assimilated many of the customs and beliefs of the Chinese. They do not burn incense nor pay special reverence to their ancestors. They have a much better knowledge of the Arabic language than have the Dungans, and even the lowest classes are acquainted with the Arabic alphabet. They are said to have received their present form of religion from Ma Ming-hsin (Muhammad Amin).

III. Religious Life of the Chinese in the Northwest

N 346 778 A. Sites of Religious Traditions

The Northwest includes what was once the economic and administrative center of the Chinese Empire. In the city of Sian and its surroundings, some of the older relics of religious institutions can still be seen. The memory of the great culture heroes of the past is particularly strong here and many of them are still worshipped in temples and shrines. Foremost among them is the Great Yü, tamer of the flood, who, according to legend, made life in this region possible by draining the excess water off through the narrows of T'ung-kuan. Among the famous Buddhist temples of Sian is the Wo-lung-ssu (The Temple of the Sleeping Dragon) which was built in Han times and has been a place of continuous reverence by emperors and peasants ever since. It contained a famous mural of the Kuanyin by Wu Tao-zu

/The Chinese/

N knowledge of sanitation and elementary health regulations. Their
*563 concepts of health and disease rest mainly on the traditional beliefs.
751 The concept that dominates most of their thinking about the human
[772] body and its health is that of the Two Principles of yang and yin.
S These are philosophical concepts of the origin of all things. The
563 yang principle represents the male and the yin represents the
751 female. They stand for opposite poles - heaven and earth, sun
[772] and moon, day and night, heat and cold, life and death, positive and negative, strong and weak.

N In medicine, everything is classified as yang or yin. The
*563 exterior of the body - the skin - is yang, while the interior is
753 yin. The back is yang, while the abdomen is yin. The heart and
772 liver are yang while the spleen, lungs and kidneys are yin. A
826 S disease, accordingly, is yang when due to external causes and yin
563 when due to internal causes. Respiratory diseases, fever, and
753 diseases affecting the upper part of the body are yang diseases.
772 Chills and afflictions of the lower body, and circulatory diseases
826 are yin diseases. When the yin predominates, one suffers from
S yang disease; when the yang is in excess yin results. These two
N principles must be kept in mind when treating the disease, since
[278] the drugs and herbs are also divided into these two classes.

N Another Chinese concept concerning health is that of the exis-
*563 tence of the Five Elements - metal, wood, water, fire and earth.
751 According to this belief, the human body is composed of a mixture
753 of the five elements. So long as the proportions of these five
772 elements remain in order, health results. If the balance is dis-
S turbed, disease follows.
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N These beliefs are common mainly among the uneducated popu-
[184] lation, the rural and the lower classes of the urban population.
S In most cases, the higher classes have a Western knowledge of
N the basic elements of health and sanitation and know the basic
[212] facts of human physiology and the causes of transmission of diseases.
Illiteracy and ignorance is much greater in the Northwest region than along the Pacific Coast. Thus, in the Northwest, the beliefs are widespread and most Western ideas have not penetrated into the larger part of the population.

S Unfortunately, we do not have figures on the birth and death
N rate in Northwest China. The figures for all of China are given
114 in the chapter on "Health and Sanitation" of the General China
163 Handbook.
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C. Predominant Diseases Among the Chinese

N The most common diseases are the fecal-borne ones. They are
*563 spread through the use of human waste as fertilizer. Andre Migot,
164 who travelled through Northwest China in 1946, dwells on this
364 S problem in his description of a typical middle-sized town in this
563 area (Tibetan Marches, p. 51): "Then there is the problem of sani-
164 tation. The total volume of human excrement produced every day
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languages. This seems to be part of the effort toward the creation of the new written languages.

So far the only new written language on record in the Northwest is the language used in Kozelesu Khalkha Kirghiz Autonomous Chou in Sinkiang. This Kirghiz group had had a written language before, but it used now an Arabic alphabet. The Government adopted for the group, the Soviet Kirghiz script and created a new 3--letter alphabet. (Kuang-ming jih-pao, April 11, 1955.)

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As the situation stands in 1956, the written languages, other than Chinese, used in the Northwest are Uighur, Kazakh, Manchu, Mongolian, Tibetan, and Kirghiz.

8:Cable & French M-5 (1926) 1927
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distinct classes—the lamas, and the laity. These latter are a wholly uneducated, spontaneous, and trustful people. Many of them would sit with us for hours, and would return again and again, bringing small offerings which they exchanged for coloured pictures. The layman is accustomed undeviatingly to shelve all responsibility in matters deemed spiritual on to the shoulders of the priest, who is paid and kept solely for this purpose, with the result that the lamas' whole existence being dependent upon the populace, it is to his advantage that ignorance and gross superstition should be maintained. Yet even among the lamas some seem to have aspirations after better things. There is one Living Buddha who stands out in contrast with all his fellows. He made a pretext to visit our tent, where he sat, spellbound, listening to the story of the Prodigal Son.

'The forgiveness of that young man by his father is a thing I can understand,' he said; 'but what of the burden of sin of previous lives, which binds us to the Wheel of Life?' 'The Lord Jesus Christ is the Door *out* from all the past, as well as being the Entrance *into* a new and an Eternal Life,' was our answer. He listened thoughtfully, and when he left accepted a copy of the New Testament in Tibetan, which he carefully hid in the folds of his red shawl.

CHAPTER XII

IN THE VILLAGES

On our return to Kanchow we found the wheat-harvest almost over, and the season now suitable for conducting classes in village centres. These were very

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largely attended, as many as eighty men and women registering in the locality. The majority were illiterate. We therefore considered it best to insist on all students becoming first of all proficient in the Government Phonetic Script, by means of which system an illiterate can be taught to read in twenty days. During the three years we spent in Kansu, five hundred and twenty-three pupils learnt this Script in our classes.

The villages of Kansu are often exceedingly poor, and in one of the places we visited the people had sunk so low as to be threatened with extinction by famine. A few miles away from this village the wide Heh ho—Black River—rushes out of a mountain gorge, its waters being then turned into the large irrigation-canals which convey them to the various districts. Quarrels, resulting in lawsuits between the principal villages, had led to the loss of their rights on the river by this settlement. For three years no water had been allowed to come that way, and as rain is so scarce in North-West Kansu no farming can be done without irrigation. As deep poverty seized these unfortunate people, opium-smoking became their only possible luxury, and they were soon plunged in unspeakable degradation. Dr. Kao, with a band of young Christian men, hearing of their miserable condition, paid them a visit. He found their irrigation-canal having been dry for three years was now completely choked with all kinds of débris. Apathy had fallen on the village elders, and the whole situation appeared hopeless. A meeting was convened, to which all the men came, and was opened and addressed by Dr. Kao. He told them of the love of God for each one of them, and of the saving power of the Lord Jesus Christ to free them from even the craving for opium. 'You must repent, pray, and work,' he said. 'We will now together acknowledge

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609 The mother's parting threat to her son, when he left
596 the house, was expressed in these words: 'The day you join that Church you may order my coffin, for I will not live to endure such a disgrace.' His answer was: 'There is a way of life and a way of death. If you *must* choose the way of death, I shall mourn for you. But as for me, my path is that of Life.'

799 On our next visit to Fuyi we were the guests of the
212 Mandarin for seventeen days, during which time, at his request, we gave instruction in Phonetic Script to
871 both boys' and girls' schools. Although the town is small, the schools are important, and supply a number of students to the Provincial College at Lanchow. This visit afforded us the opportunity, under particularly happy conditions, to hold evangelistic services for children and for adults. The first Christian worship in Fuyi was led by Mr. Tu, whose name was in the mouth of every man of the neighbourhood. 'What *shall* we see next?' they said. 'Tu ru tao has joined the Christians!'

CHAPTER XV

NEARING SUCHOW

24 THAT same evening we left Fuyi for the city of Kaotai, which is the next important centre between Suchow and Kanchow. The fertility of this district can be judged by the daily market, where splendid vegetables of every description are for sale. This was the melon season, and half-a-dozen varieties of excellent quality were displayed in abundance. In view of the lean days to come, we stocked ourselves well with them, as also with carrots, celery, potatoes, egg-plant, and, for the